# RELIGIOUS. ing for religious converted to

Divine Services Yesterday in New York, Brooklyn, Washington and Elsewhere.

Secular Affairs in the Pulpit.

Sermons, Dedications, Confirmations, Missionary Meetings and Spiritualistic Seances.

Discourses by Archbishop McCloskey, Bishop Bayley, Revs. Henry Ward Beccher, Day K. Lee and Others.

Yesterday was remarkable at least for the variableeas of the weather in this city, the changes from inshine to snow storm, and from a genial atmos-The reports of givine services in New York and other cities which will be found below mention the fact also that as a rule equally unfavorable weather was elsecongregations in attendance at most of the places of worship were large and the services, though not so highly flavored with seasational themes, were generally interesting.

#### RELIGIOUS SERVICES IN THIS CITY.

ST. BERNARD'S CHUICH.

Dedication Services-Sermon by Archbisho, McCleskey.

This new church of the Roman Catholic denomina-tion, located in West Tairteenth street, near Tenth , was dedicated yesterday to divine service with appropriate ceremonies. The church is not a dding, but was formerly used for manufacaring purposes and formed two houses. The lower, floors, have been thrown into one by the removal of the partition wall and the substitution of iron pillars, and it is this hall which has been transformed into a church. The egation is quite young, being brought into life e zealous efforts of Rev. Father Gabriel A. less than a year ago. The buildings no ed for church purposes have been purchased at expense of \$31,000, or which more than half re-ins unpaid. The congregation have also acquired arre building lot on Fourteenth street, near lenth caue, where they intend to erect a handsome idec. Rev. Father Realey has been installed as the stor of this church.

of this church.

I criday morning every seat was occupied, in admission was charged at the rate of one for each person, for the benefit of the building fund, Rev. Dr. Starrs, Vicar Genthe diocese, officiated at the high mass, orant, with Rev. Father John Hughes, of Fourteenth church, as sub-deacon, and Rev. Father person, it ev. Father John Hughes, Archbishop key, with cape, mitre and crozier, occupied one, attended by Revs. McCarthy and Hudon. In performances were ereditable, under the

# BLEECKER STREET UNIVERSALIST CHURCH

e on Father Mathew, the "And

Last evening the first of a course of four lecture n eminent Christian characters was given by the Rev. Day K. Lee, the subject being "Father Mathew, the Good Christian Priest." It is one of the designs, and people the world with pure and noble beings who shall serve and bless each other. If we would regard Christianity in one of its grandest works we should study the lives of good men and women in whom it has been embodied and by whom it has been expressed. The preacher here referred to the lives of Father Mathew, Cuvier, Wordsworth and Heves of Father Mathew, Cuvier, Wordsworth and Howard as illustrating the various forms in which the beneficent influence of Christianity showed itself, and gave an interesting account of the progress and extent of intemperance at various periods. It was the scourze of ireiand, and the cry went forth again and again. "Who will stay this menister and deliver the nation!" The Quakers and entered on the task, and were overpowered by its magnitude; other champions appeared and were also defeated in their efforts. When would the hero rise that could slay the hydra of intemperances, God's time arrived, the man was ready; it was Thoobaid Mathew. He was born at Thomascown, Tipperary, of a wealthy and noble family; but as it to show that weath is not easential in carrying out great works of beneficence, his property went to another brother, and he was left with very small means. His early life, education and twenty five years' work of cantily before, in 1839, he put himself at the head of the temperance reformation were briefly given, and the preacher continued;—The Quakers appealed to him to lead the reform, and distinguished Protestants said, "Father Mathew, you are called to this mission, do not reject it." He was modest, and hesitated to assume the leadership, but finally accepted it and entered upon the work of reform. At first he met with some discouragement, but the masses yielded to his persuasive eloquence, and the Bosa to obstimate in intemperance resolved to abandon it. The movement began at the Horse Razaar in Cork. His fame was soon travelling along the banks of the Shannon, and thousands joined his army of progress. Twenty thousand, and sometimes upwards of 50,000, received the piedge in a single day. He visited England, and achieved new victories there, but was mobbed on Bermondsey Common while prosecuting the piedge in Dublin a baillif approached him and asked his blessing, which was only a pretext to secure his arrest for having spent his own money and in the received from friends. An impatient creditor Howard as illustrating the various forms in which the beneficent influence of Christianity showed

Services in Greene Street Methodist Episcopal Church.

A company of worshippers styling themselves "The
Praying liand," conducted yesterday's services at
the Greene street Methodist Episcopal church. The
attendance throughout the day was large, that in
the afternoon being more than usually numerous.
The members of the band, about stateen in number,
of diverse ages but belowed a state of the state. of divers ages but all tolerably stout, ranged themselves beneath the pulpit and behind the altar rails uel Haisted. The services commenced with the singing of a hyton, and then the presiding brother read several anonymous letters from different persons asking for the prayers of the meet-

Sermon by Rev. Dr. Mesweeney. There was, as usual, a very large attendance at this cathedral yesterday. High mass commenced at hail-past ten o'clock, the Rev. J. McGean officiating the Very Rev. Dr. McSweeney preached a sermon, taking his text from St. John XXII., 19-31:—
"Jesus came and stood in the midst and said "Jesus came and stood in the midst and said to them.—Peace be to you. And when he said this he showed them his hands and his said." The reverend gentleman briefly alluded to the voice or conscience and dhated at some length upon the necessity of following his diseates. He then adverted to the importance of frequenting the tribunit of pentlence. There man was his own accuser, and there only could be obtain peace. Few ever left has tribunal without experiencing a spiritual peace that could be nowhere else entand. There could be no peace unless we kept

#### FOURTEENTH STREET PRESDYTERIAN CHURCH.

Sermon by Rev. E. W. Hitchcock. In the Fourteenth street Presbyterian church the astor, Rev. E. W. Hitchcock, last evening preached His subject was "The Character of Daniel and Lessketch of the life of Daniel in Babylon, dweiling particularly upon his temptations and temperance the court of kings, his intellectual vigor, his attainments in wisdom and science and his adminis diency, nor attempts dupicity nor evasion, nor warps the consience and conduct to circumstances. The reacher showed, from the complete vindication of bantel, that integrity is rewarded and the true moral here eventually crowned, and exhorted all his hearers to make God their friend and ally by steadlass faith and lives of piety and prayer.

# CHURCH OF THE DIVINE PATERNITY

Owing to an attack of rheumatics Dr. Chapin was unable to officiate yesterday in his church, and Dr. Sawyer, formerly paster of the Orchard street Universalist church, conducted the services in his stead. He preached a very brief sermon on the words contained in the thirtieth Psalm, fourth and fifth verses, "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his angre reducesth but a moment; in his favor is line: weeping may endure for a night, but joy cometh in the morning." The remarks made by the preacher were simply explanatory of the meaning of the words quoted from the psalm in a Universalist sense, and how they were to be construed according to the scripture.

TWENTY-EIGHTH STREET REFORMED PRESBYTERIAN CHURCH.

The Repression of Crime—Sermon by the Rev.
J. C. K. Milligan.
At the Reformed Presbyterian church on West Twenty-eighth street, near Ninth avenue, the Rev. J. Twenty-eight street, hear value and entertaining discourse on the prevalence of crime and the means for its effectual extinction. The reverend gentieman took as his text the twenty-sixta verse of the twentieth chapter of Proverbs—"A wise king scattereth the wicked and bringeth the wheel over them." He commenced by alirding to the reign of crime and the fact of criminals being allowed to go unpunished, and that law-makers, judges and juries are too frequently among the chief criminals. He demonstrated that capital punishment and imprisonment had proved fittle, and that vigilance committees, which are being agitated, only tended to the increase of criminalities. In England, he said, there were one hundred thousand habitual criminals known to the police, and that it is proposed by espionage and ponal punishment to restrain crime. But, ne said, these methods will also prove futile, and the only means to prevent the spread of crime is that shown in the text. The text shows that crime can be prevented by a Caristian government. The word "king" denotes the administration of government, and "wise" denotes one who lears dod, or Christianity. The reverend orator then divided his discourse into two heads—first, the prerequisites for the repression of crime, and, secondly, the means to be employed. The first prerequisite is a Christian public sentiment. Despotism may enforce law against the general sentiment, but in a republic the people is the seat of power, and the controlling number must be right or the country is wrong, and right can only be found in Christianity. Christianity reveals divine virtue. This is not expediency nor vox populi nor self interest; but Christ and His law must be supplicated and loved by the people, ministry, tulers and cliticos. The second prerequisite is a Christian constitution of government. Infidel ideas have carried the nation from Puritanism to lawlessness. Without Divine sanction to the oath, majesty in laws or religion in politics, there can be no safeguard, no restraint or intervention adequate to suppress criminality. The third prerequisite is that there must be a Christian administration. The friends of a law or policy must execute it, God holds the nation as guilly and panishes it for the sins of the ruices, and the example of the ruiters is mighty for good or evil. The first means to the employed is by the diffusion of Christianity. These purify the heart, and when righty need would be a means to heal the nations. The econd proper education must metude knowledge He demonstrated that capital punishment and im-

#### CHURCH OF THE HEAVENLY REST.

Porty-fifth street, in behalf of the Italian Commis sion, an organization devoted to aiding the religious reformation of the people of Italy. The congrega-tion was quite large. Bishop Cox was present, and nging of the 259th hymn and reciting of the usual prayers, the Right Rev. gentleman rose for a special purpose. In the beautiful land of Italy were called on to give it aid and sympathy. That

domination of Catholics. In European olic countries, however, its course was gressive. It was tosing hold in Austria France, and in Italy there was a party constant-creasing waging war against it. Even under hadow of the Vatican a great reaction was gon. The American Consui at Forence was the e of a band of others who were enlisted in a de against Papal error and in an effort to give lous freedom to the Italians. At the conclusion erect to make the consuitation was appeared to the Rev. Dr. Smith's address a subscription was religious freedom to the Italians.
of the Rev. Dr. Smith's address a subscription
taken up and a handsome sum was realized.

### THE RELIGION OF HUMANITY.

Capital and Labor-Lecture by Henry Edgar

at Plimpton Hall. Some thirty persons, including two ladies. bled at cleven o'clock yesterday morning at Plimpton Hall to hear that special champion of the religion of humanity (Mr. Henry Edgar) and American member of the Position Council at Paris lecture on the subject of "Capital and Labor."

the present condition of society. After recounting the predominant evils of the present social fabric be instance, the Park. Its affairs are managed with tanh to see a stout and hearty man willing to work, and having others dependent on him, and yet unable to obtain employment. Whose fault was this? It could not be the man's fault, for he was willing and ready to work. A proper co-operation of capital and labor would settle the aimculty. In clucidating this point the metaphysical mystesisms of the old French writers of socialism were largely luduiged in, and in the enforcement of his conclusions was accompushed a like result of unintelligible obscurity. In connection with this subject he also indulged in a rhapsodic enlogy of the olden martyrs to what he called truth and duty, and particularly during the period of the French revolution. Having finished this divergence he went on to discuss the question as to what constituted a fair compensation for a fair day's work. This, he claimed, was a result to be determined more by might than right. As to abstract rights, they were mere figments of the brain. Every person was entitled to all be had the strength to claim and enforce. To put foward these claims and sustain then laboring men mast put asade the abstract principle of right and come up to the teachings of positive philosophy. This was the only solution of the problem. Employer and employe are socially co-operative. These relations spring from the natural laws of social organism. The religion of humanity was the only religion that acknowledged these relations. In other churches laborers were cautited to no social position. These other churches operative, which are operative. These other churches aborers were cautited to no social position. These other churches operative, their church, founded upon the religion of humanity, sought to devote the laborer to the same platform with the capitalist—sought to make then feel that the aauc link of etcrinal brotherhood united them and that their destines were one and haseparable. He went on to show that a change in society would be effected by the growing universality of this broad creed of humanity. Positive philosophy an

# PROGRESSIVE SPIRITUALISTS.

at of Reason and the Flow of Soul at the Everett Rooms-Full Coffers-Full At-tendance-A Nicely Galtered Bloomer on the

One of those dangerous, enervating Sunday enter-tainments given by the society calling itself the Society of Progressive Spiritualists was held yester-day at the Everett Rooms. More than 300 persons were present, and it the meeting be uncharitably considered as a dodge for raising "spons," it could be deemed a financial success. The sympathies of any well, thinking Christian man or woman can never be with such meetings. Their tone is unbealthy, the gratory given shallow, veris unhealthy, the oratory given shallow, verof a doubt be presented as to the genuineness of the mediums' belief in the dogmas propounded by them the whole anair is sen-ational, a sham, a gotten-up lifusion and a snare, nay, a disgrace to any community, and a fascinating pittall to both old and young, married and single, a sort of licensed, 'medicine man's,' clairvoyant's scance, resulting in the social depravement of many estimable women and artiess

As the they feared the light, said feet being the chief attraction for more than on pair of masculuse eyes during the whole of the sut sequent proceedings. This young person began blaunching forth into an "inspired" (save the mark poem, autitied "Teach Me the Way," the burde of which was "Chied, take my hand; can close to me; Pit lead thee through the land, which was one of the most rambling, incoheren blasphemous, emphasized productions ever heard a sort of praver, satire, speech and exhortation, a dressed to the believer, the sceptic and the spir world in general, varied by calisthenic exercises the arms and head and gutteral pronunction

#### RELIGIOUS SERVICES IN BROOKLYN.

PLYMOUTH CHURCH

Man's Accountability to God. Rev. Benry Ward Beecher preached to a very arge congregation yesterday afternoon, taking for his text the twelfth verse of the fourteenth chapter

one of us shall give account of himself to God."

This, the preacher said, may appear a supreme ppeal to fear; better so than not at all. But neither trine of personal accountability to God merely an and indirectly connected with God and personally fears, and such a consciousness of ill desert from imperfect conduct on our part and from an absolute failure in things we ought to have done that we lose the sweetness and inspiration of this doctrine of personal accountability to God. Men have always fived under authority, and we therefore know what accountability means. Every man in his particular sphere has to render an account of his actions—burns pricess, indees, magistrates, employers and masters. These and fixe names surgest the fact of the universality of personal accountability. We are under the inspection, not of one, but of a multisude who have a right to inquire into the conduct of men and to compel us to render on account of our deeds and actions. But the Apostole teaches that all tuese derive their authority from food, and that in so far as it comes from God it is vivine. This authority is merely a distribution and legal and Lord.

THE CHURCH OF THE EVANGELIST. Sermon by Rev. B. S. Hurtington. The chapet of this church, in Bergen street, near Flatbush avenue, was moderately well filled yesterday morning. According to announcement, the rector spoke on "Success in Business as Connected with the Observance of the Sabbath," taking for his text the thirteenth and fourteenth verses of the fiftyby saying that success in business is a universal object of ambition, and that it ought to be. He would by saying that success in business is a universal object of ambition, and that it ought to be. He would desire to give some direction to this ambition. If he could make young men see the sacredness of the Sabbath he would be doing more for their than if he should bestow upon them untold wealth, and more for the nation than though ne could pay the national debt and add a continent to its territory. There is a feeing very generally pervading society that the law of the Sabbath is no longer binding, and certain texts in the New Testament are regarded as giving sanction to such an opinion. The Jewish law was divided into the judicial, the ceremonial and the moral. In the ceremonial law there were many observances of feast and fast days which had no use in the new dispensation, and it is of such that the Apostic speaks when he writes to the churches that they are not to be judged concerning days; but the Sabbath is found in the moral law, a system of everlassing truths applying to all time. The first three commands show us our duty toward God, the last six our duty to men, and between these—the very keystone of the arch—is this command of the Sabbath; and it is of these have then the success in all our aims depends upon our keeping God's law. The men who make haste to be rich and cannot afford to keep the Sabbath overtask brain and muscle and are great losers in the end. Thousands of instances might be cited to show that success does not tollow the neglect of God's day. This foundation which you are asked to build upon is the solid rock, the immovable corner stone. Sabbaths should be openings in a stormy sky seven days apart—insk by which the other days should all be caught to heaven.

# RELIGIOUS SERVICES IN NEW JERSEY.

At eight o'clock yesterday morning confirmation was administered by Bishop Baylie, in St. Peter's church, to about 150 giris and eighty boys, besides fifty adults of both sexes, some of the latter being converts. The bishop first delivered a discourse to the children on the nature and effects of the sacra-ment of confirmation. To every person receiving it ment of confirmation. To every person receiving it worthily are imparted the seven gifts of the Holy Ghost. By this sacrament they would become strengthened to fight for Christ, and suffer, if necessary, in defence of their faith. They would receive knowledge and wisdom to enable them to understand the divine truths of religion, and to view their duties to God and man by the light of the Gospel and not by the false light of the Gospel and not by the false light of this world. The outward forms observed in the scramens were calculated to convey to their minds what was required of them as good Christians and soldiers of Christ. They should never be ashamed to profess their faith, no matter what the world might say. Human respect was the great source of the laxity of many Christians in that very diocese. The bishop then proceeded to administer confirmation. After invoking the grace of the Hoty-Spirit on the posulants he seated himself at the altar, attended on either side by Fathers Carrigan and Wiseman. The boys then advanced, two and two, and knell at the feet of the bishop, who applies chrism to their foreneads, saying at the same time in Latin, "I sign thee with the sign of the cross, and I confirm thee with the sign of the cross, and I confirm thee with the sign of the cross, and I confirm thee with the sign of the cross, and I confirm thee with the sign of the grace in the check. When

a rule were of the ordinary character. At the Hill the successor of Rev. Dr. Swentzel, Rev. H. S. Ham

The dry, bracing weather of to-day afforded as opportunity to all church-going people to patronize their favorite pastors, and, judging from the crowded congregations, the religious devotees availed them-selves of the auspicious privilege. In St. John's Roman Cathelic church this forenoon Father Schmidt preached from John xx., 19. Father Schmidt commenced by explaining why the statue of St. Thomas is invariably represented with his foreflager projected, which he said, was to illustrate the fact that St. Thomas doubted the resurrection of our Saviour until he left the prints of the main and the cavity of the wound in his sacred side. But God cais those bessed who believe and do not see. The reverend prencher then exhorted his congregation to g or only rise with desus Christ by worthly approaching the biessed sacraments. It is thus that

#### RELIGIOUS SERVICES IN CONNECTICUT.

Bridgeport.

Despite the squally and uncomfortable character the weather here to-day the attendance at the churches was large. At Trinity church, Rev. Sylves. was celebrated before a large congregation. The Episcopal churches and the attendance at each was large. At the North Congregachurch the Rev. George Richards, At the East Bridgeport Methodist church the pastor, Rev. S. H. Smith, preached his closing sermon, his term of service having expired. In the evening a Sunday school concert of an exceedingly interesting character took place, and at the close the pastor delivered to the school an appropriate

# RELIGIOUS SERVICES AT WASHINGTON.

President Grant at the Metropolitan Church-Gathering of the Hicksites-Monthly Meeting of the Youths' Missionary Society.

Washington, April 4, 1869.

President Grant, as usual, attended the Metropolitan church to-day. He was accompanied by Vice President Colfax, both of them occupying the President's pew. The President's family were not pres-ent. The services were conducted by Rev. Dr. Newman, paster of the church, who preached a sermer from the words "We speak that do we know and tes they that we have seen," found in the Gospel of St. John, third chapter and eleventh verse. The theme discussed was personal Christian experience. The reverend gentleman argued that conversion to Christianity is gradual. No person, he said, became a Christian at once, but when once converted the basis of their inith lies in their personal experience. Because the humble and unlearned Christian basis of their laith lies in their personal experience. Because the humble and unlearned Christian could not enter into an argument with Paine or Barry, the keen withlessins of Voltaire, or overthrow the reasoning of Agassiz against the authoritically of the Scripaires, it was no evidence that he was not a true Christian. He might only be able to roply in the language of the text, and yet his personal experience was far better argument than ad the reasoning and theories of the inhibits and atheists. Dr. Newman proceeded to illustrate at length the personal experience of many distinguished thristians, and concluded by urging upon his hearers the importance of cultivating personal piety. Chief Justice Chase occupied a seat immediately behind the President, and was accompanied by his daughter, Miss Nettle Chase. A large proportion of the Senators and members were present with their families. The Metropolitan is now considerer families. The Metropolitan is now considerer to anything seen in the other churches. The Rev. 10r. Newman, though a very sole clergyman, is by no means a Beccher, and yet the congregations are uniformly large. This is attributed, however, to the presence of the Frestdent and other distinguished personages, whom strangers in the city flook to gaze at.

The services at St. Aloysins Catholic church were of the usually interesting and impressive character. The chor has the reputation of being the best in the city. The selections to-day were from Beckhoven and were rendered with excellent spirit. Father Stonesaral prached on the subject of the "Ail embracing love of the Saviour." He pointed out the weary toil culminating in a cruel death endured by the Redeemer for the sake of His creatures, and though, as St. Paul says, "the man who commits sin crucifies again the Lord of Glory," yet the bounty of the Divine love is so great and overwhelming that the most wiful sinner among the sons of men, if he asks in a spirit of humility and sorrow, can obtain his share of atoning grace and be received into t

atoning grace and be received into the love of his Saviour.

A gathering of the Hicksites was held at the Friends' Meeting House this morning. The society in this city numbers about thirty regular attendants, of whom a fair proportion were present. Friend Samuel L. Janney, a regular preacher, spoke to the society upon the rules of life and to act always with proper decorum in dress and manners. He also gave some valuable lessons in morning. Several others also spoke.

Rev. Mr. Shannon preached at the Unitarian church of this city this morning, resuming his lectures on "The Life of Christ." He spoke specially of temptations. He narrated that portion of the life of Christ when he was tempted to deap himself, and from this drew lessons of instruction for all true believers. Immediately before the sermion the pastor amounced that he would regelve contributions from members of the church to be devoted to the cause of the Cuban insurrection.

The monthly meeting of the Youths' Missionary Society and the anniversary of the Sunday school

#### PELICIOUS SERVICES ELSEWOPER.

Poughkeepsie.
Poughkeepsie, N. Y., April 4, 1969.

churches have been well attended.

Rev. Ray Paimer, D.D., of New York, preaches norning and evening at the Congregational church This afternoon the centre of attraction was the Washington street Methodist Episcopal church, the School Missionary Society. A very large and fash School Volunteer Song." Rev. W. G. Lewis, paster of the church, then made a short address,

This morning the minister and congregation of th First Baptist church were surprised on entering their house of worship to hear issuing from the organ loft the harmonious strains of a fine pipe organ instead of the familiar cacophony of their old reed instrument. It transpired that three members of the church, one a lady, had purchased the organ, thing about the matter. In the morning Rev. E. W. Bliss, pastor of this church, laid before his people the claims of the American Baptist Home Mission Society. His text was, "Oh, send out the light and the truth." He said six hundred millions of the world's population were in gross spiritual darkness. These were the heathen, and even in

The services at the various churches in this town were not as argely attended to-day as usual, the weather being cold, raw and unpleasant. There is much sickness here at present, which is said to be another reason for the small attendance. At St. Joseph's Catholic church the usual mass at eight o'clock in the morning and vespers at four o'clock in the afternoon were celebrated. Rev. Father Andrew O'tenly officiating. At the Congregational caurch the liter. C. A. diarvey, passor, o.neated morning and evening. His subject in the morning was, "The Caristian Divinely Emightened," and his discourse was cloquent and interesting. In the evening mis theme was, "The Conjugal Relation; or, Model Husbands and True Wives"—a subject which is attracting some attention, this being a continuation of list Sunday evening's discourse. The services at the First Baptist caurch were conducted by flev. Mr. Moore, of Jersey City. In the morning he prached a discourse founded on the interview between the Saviour and the woman of Samaria. In the evening his theme was based on the text "Remember Lot's Wife." This church is still witnest a passor. Rev. Alexander Capron, rector of trace (apiscopal) church, delivered an impressive discourse to mis flock both morning and evening. At the Second Presbyterian church the Rev. Cantles locatine delivered an impressive discourse for his text Numbers xxiii., 22— Wint has God wrougat?" Services were held as usual at the other churches. At the Methodist Episcoval church the Rev. Lantles beating delivered for the services were held as usual at the other churches. At the Methodist Episcoval church the Rev. J. A. Oakley took for his text Pratins cxix., 193—"The word is a lamp un to my rect and a light unto my para..."

doubt, that the way of the transgressor is hard.

RESPONSIBILITY OF ATTORNEYS.—A case of considerable interest and importance to merchants and business men was lately trade in the District Court in Philadelphia. The plaintiffs employed attorneys residing in Philadelphia to collect, unrough an agent or attorney of their own selection, a claim against parties residing in St. Louis, and in their receipts for the evidences of this debt the attorneys incorporated a clause waiving all responsibility for losses by war, fire or misappropriation by agents. The St, Louis attorney consected the claim, but lailed to forward it to his employers, the Philadelphia attorney. The question at issue was the responsibility of the latter, which the jury decided against them by returning a verticit for the plaintiffs. The principle asserted in this verticit is that collection agencies are responsible for the acts of their employes, despite any formal waiver; and, whatever may be the law on the subject, it seems that in equity these risks should be borne by the parties with whom creditors contract for the adjustment of outstanding claims in distant portions of the country.

AFFAIRS IN VIRGINIA.—The situation of affairs in Virginia will soon be a subject for comment all over the world. Here, in this country, it scarcely "makes a ripple on the surface" north of the Potomac. Even at home we are gotting so accustomes to military law, and no law, that we bear the present his with a remarkable degree of equanimity. Some, it is even said, rather like it. But this is a grim pleasantry.—Alexandria (Va.) Garette, April 2.